

# THE COMPANION,

AND WEEKLY MISCELLANY.

BY EDWARD EASY, ESQ.

—"A safe COMPANION, and an EASY Friend."—Pope.

VOL. I.

BALTIMORE, SATURDAY, FEBRUARY 23, 1805.

No. 17.

THE PRICE OF THIS PAPER IS THREE DOLLARS PER ANNUM, PAYABLE HALF-YEARLY IN ADVANCE...NO PAPER WILL BE SENT OUT OF THE CITY, WITHOUT PREVIOUS PAYMENT, OR SURETY IN TOWN.

*Learning itself, received into a mind  
By nature weak, or viciously inclined,  
Serves but to lead philosophers astray,  
Where children would with ease discern the way.*

COWPER.

The following dialogue between Dr. Johnson and William Godwin may be supposed to have taken place in a London Coffee-house, by adding a few years to the life of the former.

JOHNSON.

Sir, I am a member of one of those literary associations, which modern refinement has established for colloquial improvement, and a reciprocation of knowledge.

A series of essays upon education, men, and professions, have been noticed amongst us, as the most extraordinary productions of the age, for ignorance and impudence; and your name has been stamped with every opprobrium that sound policy, indignant virtue, and unsophisticated reason could produce. The charges are various and weighty, and of so strange a nature, that I am induced, as becomes a philosopher, to suspend my anathemas, until a repetition of some of your doctrines in propria persona confirms the irritation which I can scarcely repress.

Innovation is your means, and perfectibility your end: but by a strange mode of procedure your innovation appears only destruction, and your perfectibility is yet in embryo; for though you have attempted to destroy, I can perceive nothing of a substitute.

GODWIN.

I see you are warm and prejudiced; but what else could be expected from Dr. Johnson. He is both a bigot and a monarchist; and I could not suppose he would approve of the productions of a philanthropist of the most sublimated kind. My works are intended to disseminate light, and

dissolve those abominable charms which have hitherto dimmed the sight of unenquiring man.

The glorious fruits of my labours, and such as mine, are already apparent. The barrier to be overthrown was powerful; but it is cast down. I do not care what the smaller consequences have been. In the great sum of mortal happiness, the largest part will and must preponderate; or, in the words of a brother philanthropist, when the wretched situation of suffering humanity calls for interposition, we find applied one of those grand remedial processes, which are probably within the moral plan of providence. A consideration that such events are necessary, and that they are kindly intended as remedies of greater evils than they immediately occasion, is the only consideration that can tranquillize the heart of a benevolent man (*here the Dr. rolled his body about, much agitated, and muttered something about tranquillity, benevolence, guillotine, proscription, &c.*) who lives in a period when these awful operations have in a peculiar manner been carried on.

JOHNSON.

Sir, I perceive our personal communication will not be long protracted: I am now satisfied that our opinions of your honest and wise exertions were not erroneous. The blood of thousands, the devastation of property, and the uproar of pillage, rape, and assassination, for several years, are denominated smaller consequences. You would gratify me by depicting what the greater consequences have been. You seem to have forgotten, most sophistical Sir, that these grand remedial processes terminated in the perfectibility of despotism; but I will endeavour to suppress the irritable of my constitution, and listen to some more of your jargon. Repeat a few of your most prominent discoveries detailed in the collection I have mentioned.

GODWIN.

Every thing in society is precisely the reverse at present of what it should be. From infancy onwards, every sys-



tem is radically wrong. And first, forgetting that the minds of children are as sheets of blank paper, liable to receive the impression bestowed by a good or bad education; we have foolishly considered genius as innate; as a something born with us, and not to be acquired. Nothing is more certain than parity of genius and capacity in the first instance: education is all that is required to make the student what we please. Where equal motives and equal external advantages prevail, the acquirements must be precisely the same.

JOHNSON.

It is enough to excite one's risible faculties to listen to the finespun nonsense of you and your shallow conceited progenitors of the French school. Sir, I assert that genius is inherent, in opposition to the cavils of interested ignorance, spurious benevolence, and ridiculous mummery. Homer, Sir, was a man of genius, though born in a rude age, and destitute of all those aids now imparted; his knowledge was that of nature. His poem has stood the test of time, without successful competition or a diminution of fame; though the learning of Greece, the wonderful genius of Rome, and the astonishing improvements and discoveries of modern Europe, would have warranted a successful emulation and rivalry. Milton was a man of extraordinary genius; but when his imagination soared into heaven and plunged into hell, for the scenes and objects of his poem; the most erudite brain would have availed him little, without that principle of real genius, composed of ready invention and correct judgment, which produced his *L'Allegro*, *Il Penseroso*, and *Comus*. Sir, there is more sterling genius in twenty lines of any of these pieces, than posterity will find in all your writings.

Did the ploughshare impregnate Burns with the talent for poetical excellence? or did Gifford imbibe that uncontrollable tendency, which at length distinguished him, in the cabin of a collier, or the shop of a shoe-maker?—I perceive you are a little confounded, and I will suspend my remarks by appealing to your rational powers divested of chimeras and distortions, whether education can give a perfect memory, a fruitful invention, or a sound judgment? We know that men of the best education are often destitute of the whole of these requisites; and others of none at all, possessed of them in the most extensive and apparently unaccountable degree.

GODWIN.

Excuse me, Sir, I can by no means abandon my premises. The rights of man, the success of revolutions, and the prostration of what the deluded call order and

subordination, depend upon them as first principles. Abandon this equality in the first instance, and these precious lucubrations of mine, upon which I have calculated so much, & which tended to inspire the amiable Wolstoncraft with an attachment, not altogether platonick, for me, will no longer be comprehended by my numerous disciples.

This original parity of genius then being taken for granted, I have to reprobate the present order of things in every respect, from youth throughout all the stages of mature existence. At school and at home the poor humiliated objects have no voice or appeal; they are ever kept in terrorem, by some tyrannical demagogue or parent; and their fine sensibilities and native energies destroyed by controul and superintendence.

In manhood, society is a state of grievance and suffering, as at present constituted. Why should there be rich and poor; superiours and inferiours? why should there be any laws, but the laws of nature? Why should the opulent and ennobled be permitted to insult the sacred presence of poverty with their ostentatious profusion and luxury? Why should the unhappy artist be compelled to “ply the sickly trade,” while his fellow man is lost in the syren charms of indulgence and dissipation? In short, to sum up the whole, why cannot there be a state of society in which all shall be equal?

JOHNSON. (*with an appearance more of pity than anger.*)

Sir, if I did not consider that your intellectual faculties were labouring under some monstrous derangement, I do not know but I should prostrate all your incomprehensible nonsense by prostrating your corporeal being with my muscular energies, for insulting my understanding with such school-boy declamation, incoherent jargon, and silly assertion. . . . Will the experience of ages be of no avail? How long did the agrarian principle remain in ancient Italy? Place men in a state of nature, and how long will they remain equal? Superiour genius, superiour courage, and superiour industry and acquirements, will immediately destroy the equilibrium of universal equality, and we shall soon perceive that eminent intellectual endowments, superiour boldness, and the industrious exertions of some, contrasted with the indolence and incapacity of others, will directly and consequently produce all those inequalities, superiorities, and variations, so conspicuous in every clime from time immemorial. Sir, the French people tasted the sweets of equality, but they did not relish them; for they soon voluntarily surrendered them, to become once more dependant upon the will of an individual.

I confess I do not want to be pestered with any more of



your absurdities; but as my time is not yet exhausted, I will, (though my patience is almost so) attend to what you have still to propound.

GODWIN.

I know, most dignified Doctor, that however well you have inculcated the dominion of reason over the passions; you have not always had a due and philosophick controul over them yourself. You have been spoiled by the sycophantick adulations of many of your associates; and by none more, than those of Jemmy Boswell; yet I must tell you, Sir, that though these condescending satellites have been often terrified by your dogmatical vociferation, and boisterous rudeness; my conscience and philosophy are of too trusty a nature, to be awed by either the one or the other. My principles are founded in incorrupted nature, and are as certain and true, as that the needle points to the north. As I still hope to convince you of your errors, I shall proceed still farther in developing them. Of what dignity are any of the self-styled professions of society? of what pleasure and utility? The clergyman is a distorter of the plain dictates of morality, and whilst imposing upon the world superstition for true religion, imposes also upon the poor and humble, thankfulness and humility; whilst his incomes are exuberant and intolerably oppressive. "His profession is peculiarly unfortunate, for he cannot exchange it for another. It is the singularity of his office, that its duties principally consist in inculcating certain opinions. It is a strange and anomalous species of existence, when a man's days are to be spent in study, with this condition annexed, that he must abstain from enquiry. If he should enquire, he may perhaps arrive at sceptical or incredulous conclusions, and from necessity be compelled to play a solemn farce of hypocrisy during his existence. But infidelity does not belong to the conscientious clergyman. It more frequently happens that he is insensible in the midst of evidence. He is in the daily habit of making contradictions consistent. He receives a system with the most perfect satisfaction that a reflecting savage would scoff at for its grossness and impertinence."

The lawyer perverts justice, and strives to prove that wrong is right. The glorious uncertainty of the law is his boast. Broils and contests which might be amicably settled, he foment and cherishes.

The soldier is a licensed assassin, and plunders his fellow creatures and cuts their throats, for he knows not what, nor does he care. He is a mere machine, and made to move for the most dreadful purposes, by unknown springs and influence.

And what can we say of the medical profession? Death and misery are the doctor's harvest; it is enough to say, that he would starve was it not for the wretchedness of his fellow creatures; a miserable source indeed of maintenance.

As for the mercantile part of the community, especially the cringing shopkeeper, who stands double behind his counter, language is wanting to express my indignation and contempt. He is destitute of every dignity and superiority that attaches to man over the brute creation.—"Shall I destine my child to the exercise of a trade? Shall I not rather wish that the custom of antiquity was revived, and that I was permitted to expose my new born infant to perish with hunger, sooner than reserve him that he may afterwards exhibit himself a spectacle that I cannot think of without moral loathing, and appear in a character that is the opprobrium of rational nature?"—It is the corruptions of society that have originated these ridiculous and melancholy varieties of it. Society, Sir, is fruitful of abuses; and there is no greater example of it, than the matrimonial institution. What folly to confine those bodies whose hearts are alienated?—and "how ridiculous to require the overflowing of the soul to wait upon a ceremony, and that which, wherever delicacy or imagination exist, is of all things most sacredly private, to blow a trumpet before it, and to record the moment when it has arrived at its climax."

JOHNSON.

Sir, you may thank heaven and your own insignificance, for the security in which you at this moment stand in my presence: my emotion of contempt and disgust for you and your wretched jargon, will supersede any serious investigation of the propriety and necessity of those institutions which your ignorance, or rather idiotism, has attempted to vilify and destroy. I would not insult the understanding of the publick by an open exposition of your impertinence, villany, and ignorance. Your doctrines, Sir, are miserable abortions, and if they could have claimed any merit, its influence would have unhinged and destroyed whatever was sacred, decent, beautiful, and happy in society. They are the wild babblings of a madman, and would not have been noticed by me at all, was I not conscious that this colloquial intercourse would descend to posterity by means of Bozzy.

Your sacriligious rhapsody, therefore, has my reprobation.

The various grades of society, with their numberless links; and the proper regulation of each, present to us an idea synonymous to what we conceive most perfect, con-



stituted as we are. When men are created otherwise than they are, we may dispense with the received systems; at present, they arise out of the very nature of social institutions; and experience proves, that though some evil ensues, still the balance of good is in our favour. It would be vain to quote books of authority on these subjects, to him who is either totally illiterate, or whose head was too weak to bear what little he has read: besides, you are unworthy of any further consideration; but before our interview terminates, let me ask, whether you have attentively viewed that country, where some of your sublime speculations have been reduced to practice. We see, notwithstanding all attempts to the contrary, that the people will not be equal. All the professions and grades of society exist as heretofore; but the most delicate and important institution has not yet recovered from the shock. Matrimony is no longer venerated. The consequence is, that we hear of universal depravity; the banishment of domestic confidence and happiness, and of numberless suicides by the unhappy females, who with many lovers, wanted a provider and protector for themselves and children.

You seem, egregious fool that you are, to have forgotten that your own immaculate associate, *the best of heaven's works*, who indulged in amatory enjoyments without the connubial tie, became so transcendantly happy from that and other elevated improvements suggested by her extraordinary genius, that she nearly perfected the whole, by drowning herself in the Thames: and at last was content to take refuge in the matrimonial union. O tempora! O mores! when such fellows as these presume to publish their nonsense to the world: when such wretches dare to profane the blessed religion of Jesus—

(*Here the Doctor looked so angry, made so many contortions, and threatened with such emphasis, that the terrified philosopher, seeing him stretch out his arm towards a huge folio laying on the table, fled precipitately, dreading the fate of the bookseller, whom Johnson had formerly knocked down.*)

A

Mr. Easy,

It has long been my wish to come forward in vindication of my character, and place myself in a more respectable point of view than I am generally held; but knowing the difficulty of overcoming long standing prejudices, and being conscious of my own inability to do myself justice, I have till now been deterred: your respectable paper offers so fair an opportunity, that I will no longer hesitate.

My origin, Sir, may be traced to the beginning of the

world, and unfortunately for me, my very birth occasioned the wretchedness of the human race; that mighty mischief, 'the fall of man,' is but too justly attributed to me, with all its consequent evils. After this acknowledgment, you will wonder at my audacity in attempting a defence.

My kind mother Eve, like many other kind mothers, could not deny her darling any thing; to gratify and see me happy for the moment, was so delightful to her, that a thought of the consequences never entered her mind, until it was too late; the mischief was done, and the fatal effects could not be prevented; so to the foolish indulgence of a fond mother I owe all the indignities I have since suffered. I am so sensible of the evils I have occasioned mankind, that it has been my constant desire to make all the reparation in my power. So indefatigable have been my endeavours, and successful my labours, that my usefulness cannot be questioned. I materially assisted the *immortal Newton* in enlightening the world; I was his constant companion; his most profound researches were instigated by me; his sublime and penetrating genius by me was hurried on, almost beyond a mortal's ken; my restless spirit was ever on the wing, enticing, urging, and impelling; artfully lifting the veil of obscurity, just sufficient to raise desires unconquerable; I must be satisfied, and thus the world was benefitted. I am by nature ardent and persevering, not to be withheld by any obstacles; the more difficulties I encounter, the more anxious and determined am I to overcome them; I stimulate the wearied student, stepping from page to page before him, holding out allurements irresistible. My sylph-like form is fascinating, and he is all eagerness to overtake me; the labour of study is lightened, and instruction imperceptibly steals into the mind; the ardour of youth and wisdom of age are continually employed to satisfy me; the philosopher, naturalist, and chymist, will own my power. Patience and perseverance would have a weary journey, did I not lead the way. Thus I prove the world indebted to me for its most valuable acquisitions. Authors of every description owe more to me than they are aware of, particularly those who range the wilds of fancy, painting unreal bliss and unreal woe. Should the mighty magician of Udolpho once more wave her magick wand, and enchant the senses, unbounded indeed would be the impetus of my power. Prompted by me, the eye pores over pages by the midnight lamp, that would otherwise lie neglected. In fact, I am the leading principle in every art and science.

Notwithstanding all this, my merits are never acknowledged, the dark side of my character is ever held up to



view, the most mortifying and degrading epithets are bestowed upon me, such as "mean, idle, impertinent," &c. &c. Now, my good Sir, it is my misfortune to be too often disgraced by falling into unworthy hands, which unhappily for me, is not in my power to prevent; it is then I am abused, but is it not so with every good under the sun? are not the greatest blessings converted into the greatest curses, and the noblest virtues debased by rendering them subservient to the meanest vices? surely then, a character so prominent as mine, cannot hope to escape.

It must appear a very strange contradiction in me, after describing the boldness and energy I am possessed of, to say that my actions are not at my own disposal, but it is even so, and the disgrace of any evil I may occasion, attaches entirely to my employers. I lose nothing of my ardour, because my pursuits are dangerous and mischievous, the application of my talents rests with them, and it is their fault if they are not both benefited and ennobled by me. By making known my usefulness, I hope to induce those who possess my services to direct them so as to insure our mutual honour.

You may rest assured, Mr. Easy, that I have been and still continue, one of your most powerful friends; in return, I only ask a place in your paper for the defence of

CURIOSITY.

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Mr. Easy,

The question, how America was at first peopled, has been long before the public; and various conjectures have been made. For the amusement of your readers I have taken my pen to add a new conjecture on the subject. Several reasons induce me to believe that the Indian race who possessed this country on the discovery of it by the Europeans, were not the *Autochthonoi*, or Original Possessors. I shall produce them to you and submit them. There still exist in the interior of this country the ruins of many fortifications, scattered over a great extent: these no doubt, were constructed in time of some imminent danger from an encroaching enemy. It does not appear (as far as I am informed) that there is any tradition among the Indians who were the constructors of them, nor on account of what danger they were erected; all memory of it is lost, and sunk in eternal oblivion: hence it will follow that many years have passed over, and many ages of men intervened before the memory of it could be thus obliterated. They are built of earth, and no part of stone: from this I infer that the builders were not possessed of iron, and that they were, or wished to be, a stationary people; both laborious and judicious: this is not the cha-

racter of our savages. They never build forts; on a defeat in the field, their custom is (I hear) to leave the country, and this custom I hope to show they brought with them from *Asia*.

There neither is, nor can be any doubt, whether the ancient *Scythians* of *Europe*, and *Asia*, and the ancestors of our Indians were the same people; the world has admitted it, and I need say nothing on the subject. The only question that can arise, is, whether this race emigrated from the old world to the new, or from the new to the old? *Herodotus*, a very ancient historian, in his Book *Melpomene*, among many other things relating to them, tells this—Chap. 64. "A *Scythian* carries the "scalps of all he kills in battle to the king: having carried a scalp, he has a part of the booty taken; if he "carry no scalp he is not admitted to a share. The scalp "is taken in this manner: he cuts the head round by the "ears, and takes off the skin; which he works and softens "with his hands, and then adorns with it his horse's bridle. The more scalps he possesses, he is esteemed the "braver man." The same author, in the same book, chap. 7. relates a tradition of the *Scythians*, which I add because curious rather than useful. "The *Scythians* say "they were the last created of all nations; that their first "man was named *Targitaus*, that he had three sons, *Lipoxais*, *Arpoxais*, and *Colaxais*, &c. and that this creation was not more than a thousand years before they "were invaded by *Darius*." And we learn from *Helvetius* and others that invasion was about 500 years before the christian æra.

*Herodotus* lived about 2250 years ago, he is an author of great candour and credit: if the *Tartars* had come from America, there would have been some tradition left of it, and our traditions reach back as far as *Cæcrops*, 1300 years before *Herodotus*. But there is no such thing, no Historian, no Poet, nor any other person has mentioned it. The *Tartars* are a restless people, and troublesome to their neighbours. Eighteen hundred years ago the Chinese built their great wall against them; which they surmounted, and conquered the country notwithstanding. Five hundred years ago, the cruel *Gengiz* enacted that law, or rather reduced an old custom into law, to kill the prisoners of war; which is now in force in China, and was adhered to by his successors, till lately that they have been reduced by the *Muscovites*. Permit me to add an anecdote or two of *Timur*, vulgarly and ignominiously called *Tamurlan*.\*

\* The Turks changed his name *Timur Bec*, i. e. Lord *Timur*, into *Timur Line*, *Lame Timur*. Though he was no lame man, but the strongest man of *Asia*, as was supposed in his day.



(but no name was bad enough for him.) This conquerour in his war with *Tocatmith*, emperor of *Capchac*, (in the N. W. of Asia) having defeated him in a great battle on the banks of the *Tick*, pursued him seven months through that country, without seeing a house, a spot of cultivated land, or a human creature. He had before driven *Sultan Camariddin* to the N. E. extremity of Asia; and had he overtaken him, would not have left a single *Gete* or *Mon-gli* alive. I quote from *Cherefeddin Italy Yesdi*, the Persian historian. No doubt, many conquerours have been in that part of the world before *Timur* and *Gengiz*. *Vixere fortes ante Agamemnona*. Some of these have chased the vanquished enemy to the extremity of Asia, and forced them to save their lives by flight to islands, and thence into *America*. Tartars may flee any distance from an enemy; carrying their horses and cattle to subsist on, they may flee in a body thus provided; but in *America*, where there were no horses nor cattle, the thing is impossible to keep in a body. They must scatter to hunt, and the more numerous the body, the more they must separate to procure subsistence; and to cross over into Asia in single families, or small parties, was going to immediate death. Beside, a savage could have no good cause impelling him to pass over into Asia to save his life, when a single day's travel through the forests of his own country would secure it more effectually.

Therefore I conclude, that our savages came originally from Asia, and in time becoming a numerous people, they have quarrelled with the *Aborigines* of America, the builders of the fortifications before mentioned, and have exterminated them; unless those be the remains of that nation, who now inhabit the N. W. coast of this country. They are surrounded by ranges of mountains, very difficult (as I learn) of access, and 300 miles wide; it is possible these have saved them from the fury of the invaders.

*Baltimore County, February 4th, 1805.*

x.

*Mr. Easy,*

Should you consider the following bagatelle within the province of your useful publication, its insertion will oblige your humble servant,

QUIZORUM.

*Baltimore, Feb. 13, 1805.*

Whereas some serious misunderstandings have lately arisen among the beaux of this city, of such a nature as to demand a decision in the field of honour; and whereas considerable difficulties have occurred in adjusting the rank of the parties at issue; to obviate those inconveniences in future, it is proposed to establish an office in this city, for the conduct and arrangement of affairs of ho-

nour, where gentlemen may be accommodated on the shortest notice with all the appendages of duelling, viz. pistols, seconds, &c. adapted to the nature of the case, and the taste of the parties, from the determined assassin to the most timid man of honour, who may wish to settle the matter with perfect safety both to his person and reputation. It is also proposed to keep a set of regular tables compiled from an old Maltese manuscript, with considerable improvements, adapted to this meridian, where the rank of individuals is clearly defined and methodically arranged, where gentlemen, by inspection, at one glance may satisfy themselves respecting the propriety of either accepting or refusing a challenge, without the trouble of a moment's reflection. The proposer will always be prepared with an extensive assortment of high seasoned challenges and elegant apologies, in blank, on wove paper, hot pressed, embellished with emblematical engravings, &c. As the business of this institution will be conducted by gentlemen of the strictest honour, it may perhaps be unnecessary to remark, that the most inviolable secrecy will be observed.

A further prospectus of this undertaking will appear, should it receive the patronage of an enlightened publick.

N. B. Advice will be given gratis.

#### ON CALUMNY—No. II.

"Good name, in man and woman, dear my lord,

"Is the immediate jewel of their souls." SHAKESPEARE.

The immortal bard, whose knowledge of human nature and of the avenues that lead to the heart, was equalled only by his skill in inculcating the finest precepts of morality, has borne witness to the importance of preserving through life, by every means within our power, a reputation unsullied by the breath of slander and obloquy. In proportion to the inestimable value of a fair and spotless character, must be their guilt, whose chief delight is in levelling the barbed shafts of detraction at innocence. One of the principal rewards of well-doing in this life is the approbation of mankind. A person must be dead to every social principle, whose feelings are not wrought up to rapture, at the recital of a well merited encomium. Unfortunately few are insensible to reproach, even when least deserved; and when the arrows of calumny are shot in the dark, when it is impossible to confront the assassin, and ward off his insidious attacks, the wound inflicted on innocence rankles with much greater inveteracy. A conscience void of offence towards God and towards man is the great prop of the good, when assailed by the malignity of the wicked. The machinations of envy may for

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a time eclipse the brightest excellence, until the irresistible force of truth exposes the arts of the slanderer in all their native turpitude and deformity, while it displays the charms of rectitude in more than pristine splendour. It is infinitely to be regretted, that a wish to detract from the merit of others, possesses such extensive influence in society: that many of those, whose information, intelligence, and rank in the world, should make them soar above so degrading a passion, are tainted with its effects: that the bosoms even of the fair are not exempt from the contagion. Surely those, who reflect such wanton and indiscriminate censure on their neighbours, fancy that by depreciating their worth they enhance their own, or at least bring them down to the same level of moral character with themselves. This mistaken conception must have a tendency to foment the spirit of detraction, or it could not rage with such wild-fire fury. Selfishness must be added to a malignant disposition, in order to constitute a slanderer, systematically prone to put the worst construction on the most innocent actions of life, and to magnify those venial errors and inadvertencies incident to the most correct persons, into crimes.

A moment of spleen or transient ill humour may occasion a gust of passion and invective against the whole human race; but they, who are at all times equally disposed to vilify and backbite, and embrace all occasions of giving vent to their malignant passions, can have no possible foundation for such undistinguishing malice, unless it be that they seek to prop their own tottering reputations by the spoils of their neighbour. A woman of true rectitude and propriety of deportment requires no such extraneous aids in order to command the homage and admiration of mankind. She moves in a sphere infinitely beyond the reach of low defamation. The satellites that attend upon her are Justice, Prudence, Temperance, and Fortitude; and the gloomy form of envious Detraction is eclipsed by the effulgence of her charms. That these are the ornaments of the greater part of the sex to which I have the honour to belong, is indisputably true, though no doubt too many violate the softness of the female character, and abuse the high privileges they enjoy under the sun of civilization, to exercise a licentiousness of remark, highly improper and unbecoming. To expose those, who thus deviate from their proper walk in society, appears to me, Mr. Easy, to be a task well adapted to your judicious pen.

CAROLINE.

'Squire Easy—It is no uncommon case, to hear of or witness the awkward rencounter of two people on the

pavement in Market-Street. I have before now experienced disagreeable sensations on barring the passage of a genteel person, without being able to shew cause why I would not let them pass: doubtless they have had similar feelings. Then why does not FASHION, so busy in useless institutions, establish some rule by which we might pass and repass with ease. As you seem to be so fond of ease and convenience, I wish you would take up this subject. I will assist, Sir, to sound your praise, if, by proper instruction, you prevail upon the perambulators here to adopt some rule in walking the pavements. I am told that in some great city—perhaps London—it is a general rule to take the right, let who may come to the wall. Now I am of opinion, that were you to recommend this practice (or some better one) in the Companion, common politeness, assisted by a desire to please, so characteristic in the Baltimorean, would induce us to follow your advice. Do try, Mr. Easy, and you shall receive the thanks of a number of young ladies, as well as those of your constant reader,

EDITH.

#### SPOUTERS—AN EXTRCAT.

The race of spouters differ much from other people. Their minds are so absorbed in their imagined genius, as to lose sight of its substantial interest, and dwell upon a shadow. Among them, there are certainly some young men of sense: they remind you of DON QUIXOTE, who, abstracted from his knight-errantry, displayed a refined taste and an enlightened mind; but whenever he touched upon his *foible*, he was mad indeed; and it is the same with them. No people expose themselves so much; they talk loud in the streets, are overbearing in public company, and at the theatre break out into all the insolence of self-importance. There they erect their tragick crest, and in despite of sense and manners, vaunt their own opinions above the sober audience.

#### ANECDOTICK GLEANINGS.

A young pert prating lawyer one day boasted to the facetious Counsellor Costello, that he had received five-and-twenty guineas for speaking in a certain case. "And I," said Mr. Costello, "received *double* that sum for *holding* my tongue in the same case."

A whimsical mistake was lately made by a country schoolmaster, who was employed to pen a petitionary address to a chief magistrate, whose circumference is at least six feet seven inches in the girth. Thus was the petition to this very great man addressed—"To the Mare and body corpulent."



## ORIGINAL POETRY.

And is it so! and must I bid adieu;  
 Still, lov'd *Lysander*, must I thee resign?  
 Oh say, what breast could boast a heart so true,  
 Or say, what heart was half so fond as mine?  
 Bereft of thee, what now remains to cheer,  
 What now can please, or what can make me blest?  
 Devoid of joy must pass each ling'ring year,  
 While care and pain corrode this tortur'd breast.  
 And can *Lysander* thus to sorrow leave,  
 Thus to despair thy wretched maid consign;  
 This heart of all its former bliss bereave,  
 That ne'er would give one moment's pain to thine?

CLARA.

## TO MISS ANNA —

*For Valentine's Day.*

Gentle Anna, come away,  
 Laughing Loves the wreath entwine;  
 Hymen weaves the chaplet gay,  
 For my lovely Valentine.

Humble is my little cot,  
 But thy smiles can banish care;  
 Ev'ry wish shall be forgot,  
 Love alone shall harbour there.

Brightest of the youthful train!  
 Lovely maid, for thee I stay;  
 Haste and bless thy doating swain,  
 Gentle Anna, come away.

LEANDER.

## ON CENSURE.

"Ye wise, instruct me to endure  
 An evil which admits no cure:  
 Or how this evil can be borne,  
 Which breathes at once both hate and scorn.  
 Bare innocence is no support,  
 When you are try'd in Scandal's court.  
 Stand high in honour, wealth, or wit;  
 All others who inferiour sit,  
 Conceive themselves in conscience bound  
 To join and drag you to the ground.  
 Your altitude offends the eyes  
 Of those who want the power to rise.  
 The world, a willing stander-by,  
 Inclines to aid a specious lie.  
 Alas! they would not do you wrong,  
 But all appearances are strong.  
 Yet, whence proceeds this weight we lay  
 On what detracting people say?  
 For, let mankind discharge their tongues  
 In venom, till they burst their lungs,  
 Their utmost malice cannot make  
 Your head, or tooth, or finger, ache;

Nor spoil your shape, distort your face,  
 Nor put one feature out of place;  
 Nor will you find your fortune sink,  
 By what they speak, or what they think;  
 Nor can ten hundred thousand lies  
 Make you less virtuous, learn'd, or wise.  
 The most effectual way to balk  
 Their malice, is—to let them talk."

EUGENIUS.

## THE SMILE.

When Grief with all her rueful train  
 Sits scowling in my breast;  
 In vain I strive to ease the pain  
 Which throbs at her behest.  
 My pangs still more tumultuous grow,  
 Nor from my bosom flee;  
 No soothing hope my heart can know,  
 Till Mary smiles, and smiles on me.

If in the dreary sad abode  
 Where Mis'ry builds her cell;  
 Where dire Misfortune points the road,  
 Or sounds the awful knell;  
 I strive to check the rising sigh  
 Which wishes to be free:  
 No more the tear bedews my eye,  
 If Mary smile, and smile on me.

If forc'd my native cot to leave,  
 And o'er the ocean roam;  
 For pleasures once possess'd I grieve,  
 And sigh to be at home.  
 The fond idea will impart  
 A transient ray of glee,  
 There, void of all deceptive art,  
 My Mary smil'd, and smil'd on me.

Whene'er she kindly calls a smile  
 To chase a frown away,  
 No grief I know, I feel no toil,  
 I must be ever gay.  
 Life's current on will smoothly glide,  
 From storms and tempests free;  
 If Mary, seated by my side,  
 Will fondly smile, and smile on me.

YELSE.

## IMPROMPTU ON A BATTLEDOR.

Swift from the parchment, through the yielding air,  
 The feather'd cork with force impulsive flies;  
 But swifter, Mary, sweet angelick fair!  
 Flew Love's wing'd arrow from thy matchless eyes.

YELSE.

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